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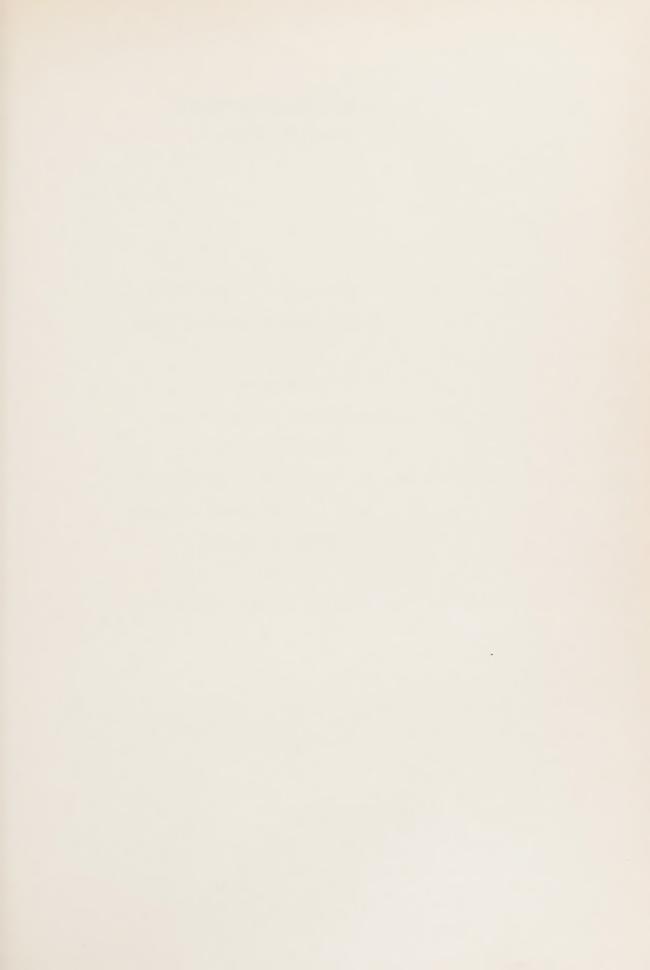
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The Absolute in the . Life of Jesus

by

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A.B. Harvard College 1927

Thesis

submitted in the Department of

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in partial fulfillment of the

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in

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1931



THE ABSOLUTE IN THE LIFE OF JESUS



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The Absolute in the Life of Jesus



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The Absolute in the Life of Jorus

Chapter I

Statement of Problem

find the "absolute" - if any - in the life and teachings of Jesus. I shall try to show the "absolute" that ruled his action, the truled his action is disciples and followers.

The book to his disciples and followers.

That no matter what is said in this paper about the person and teachings of Jesus, I still consider Him the greatest noral header that ever malked the face

As a man starting a handicap race does not know what lies ahead, so was it with me as I statted on this search for the "absolute" in the life of Jesus. And as the search progressed, the difficulties became greater and greater.



problems to the student who solves their riddles, assumestions of authernicity, of contradictions, of silonees, of over-emphases, emendations, editorial redactions, and date of writing. Secondly, there are the priters themselves. Do they have peculiar ideas? To they have some particular slant which would bias the reader?

Did they write accurately? And many other similar questions. Thirdly, there is the question of interpretation. Then two fances scholars differ diametrically on so e casy passage, what am I to do? Fourthly, there is the subject to his environment, etc.? Other difficulties will reveal themselves as the search continues.

Definitions

Jesus, it is obvious whom I neam.

He is the individual who is reputed in the Bible to
have been born of a virgin, to have increased in wisdom,
statur, and favor with God and men, to have spent a short
time preaching up and down Palestine two thorsand years
ago, and to have been crucified, and risen.

which will unlock the life and teachings of "esus:

Some word or phrase which will interpret all that he said and did, Some universal principle which will underlie all his life. For example, suppose the absolute turns out to be "the family of God". Then is phrase will explain all that Jerus s if and Tid



Hethod of Proceydure

In my search for the absolute,

I must first find the most authentic works on the
life of Jesus. Where can I find the truest historical
picture of Jesus? In the Bible? Wes, but I shall
arbitrarily rule out the Old Lestament except for a
few minor references to throw some light on the
passage under consideration. And although some of
the Pauline literature is prior to Mark, that shall not
be used for source material as neither the nor space 1.1
permit. Likewise, the Fourth Cospèt will be omitted from
the discussion.

as the best sources for the study. But they are by no means infallible. They need revision also. Instead of at rough these three books verse by verse to decide through these three books verse by verse to decide the authority of some provious scholar. In looking through the field for some such analysis, I found no one who qualified as to my specifications: namely, some analysis, where by verse, which would state whether or no that section was authorite. All the standard commentaries failed to reveal such a chart. Books likeStreeter's "Four Gospels" and Hoffatt's "Introduction to the Literature of the New



Testament" and Montectione's "Symoptic Gos els" officed the best individual treatises, but they did not suffice. So I have decided to use the work of Mr. Dualmer in his 1936 thesis. It seemed nost complete and adequate for an attack on my first problem. His thesis is the result of a ye r's work and is based primarily on the following non: Wendt, 1896; Feine, 1891; Tochrich, 1897; B. Weiss, 1898; Fawhins, 1899; Much, 1901; Moltzmann, 1901; Reville, 1901; Wernle, 1904; Barton, 1904; Wellhausen, 1904; Marnack, 1906; J. Weiss, 1806; Von Soden, 1907; Darth, 1907; Stanton, 1909; Pat'on, 1915; Bacon, 1925; Streeter, 1825; Daton, 1926; Taylor, 1826; Montefiere, 1927.

Purton and Goodspeed Tarmony of the Cospels. He has listed in three parallel columns the scripture references covering the topics listed. This chart shows the most primitive passages underlined. By primitive he means the source which was he st colored by the anihor, that which is the lest bissel. Then in addition to determining which was the most primitive, he also decided which was the historical and which non-historical. I am using only those passages which he considered both primitive and historical.

with the exception of two or three sections (e.g. #55), I am accepting "in toto" the results of IIr. Buckmer's world without any risk, for in four



different sections whic' I examined indepently of his scholarship I found him in perfect accord with my decisions.

In Chapter 2 will be found the bull of my work. It is a section by section "Analysis" of the primitive, historic 1 passages in the Gospels. I first divided the sayings from the deeds, listing them separately under "said" and "did". Then I transposed these charts onto this theses pa er, I listed then up and down instead of across. (See chapter ?). Just why I did that will be explained in Chapter 2. In addition to the above mentioned division, I also analyzed each section for the ruling motive of Jesus' action or word. With some of the more important quotations from each of the sections, I have put some comments about the proper use of that passage into the final purpose of the paper. Each one of these sections (except for a very few) has an important bearing on the conclusion drawn.

Decause Chapter 2 revealed the overwhelmingly preponderants that the "Kingdom of God" played in the life and message of Jesus, I proceed in Chapter 3 to show that it is the only possible key to his life.

Various interpretations are tried, s"leve" and "truth", but they all fail. The kingdom of God is the only possible solution to the first part of my search for the absolute.



I conclude the chapter wi'h my main a ntention: "that desus! whole life was predominated by the idea of the Mingdom of God" and that his idea of the kingdom was definitely eschabological.

Chapter 4 is an attempt to refute those who rule out the eschatological element in the message and life of Jesus; then to establish on scriptural grounds the fact of the eschatological in his teachings.

Taven proven that fact, I proceed in Chapter 5 to the search for the absolute in the kingdom.

I arrive at the belief of the "Interious thik" as the only scholarly and sensible interpretation of the life of Jesus.

Chapter 6 is only an addendum, speaking about one of the apparent corallarges of the result of the study of the result of the study lived a "conditional ethic", but that his ethic is just as true today as it was then. His words have become universal, instead of staying particularistic.

Affixed to that Conclusion is a more personal one, which is also more emotional than intellectual.



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A Harmony of

The Synoptic Gospels by Durton

and Goodspeed

Part 1

The Infaucy Narratives

1. Luke's Preface

A special C

Primitive and historical, but adds nothing to solution of the problem.

2. The Genealogy (Hatt.)

Primitive, but unhistorical.

3. The Birth of John Promised

Primitive, but unhistorical.

4. The annunciation to Mary

Primitive, but unhistorical.

5. The annunciation to Joseph

Primitive, but unhistorical.

6. Hary's visit to Elizabeth

Ik. 1: 79-56

Nothing which adds to the solution of the search for an absolute standard except by indirect inference. If any stock is placed in the "Mingdom of God" theory, (as I shall try to show later), then the belief of Mary about the birth of Jesus is important. For she says: "from henceforth all generations shall call me blessed" (48). Undoubtedly, this view was imparted to Jesus unconsciously if not consciously. Although Jesus leter came to believe



he was the Son of God, this passage is not very helpful. Jesus did: leapt in her womb (44).

7. Birth of John the Baptist

Prinitive and historical, but adds nothing.

an exember the property. The constitution associated market services is seen to the constitution of the co

Primitive, but unhistorical.

9. The angels and the shepards

Primitive, but unhistorical

10. The circumcision

Primitive and historical, but adds nothing except the belief that Jesus was named by the angel.

11. The Presentation in the Temple

Printitive and historical, but adds nothing except another prophesy about Jerms. Simeon believes he sees the Lord's Christ. His statement strongly suggests the messianic hope or the kingdom of God: "For mine eyes have seen thy salvation, which has been prepared before all peoples; a light of revelation to the Gentiles, and he glory of thy recople Israel".(20-22). Undoubtedly all these stories were told to Jerms in his youth and definitely influenced is later thinking, especially the baptism, the temptation, (partly depending on which chronology is used), the Caesarea Philippi incident, and the trial scene.

12. The wise men from the East

Primitive, but whistorical.

13. The flight into Day

Prinitive, but unh storical.



14. Childhood at "azareth

Jesus did: grew, waxed st ong, filled with wisdom; and also, the grace of God was upon him.

Jesus said: nothing.

15. Visit to Jerusalem

Jesus did: went to Jerusalem at age of twelve; tarried in the temple; astonished the teachers with his understanding and answers.

Jesus said: "knew ye not that I must be in my F ther's house?"
This statement seems to vitiate any earlier reference to the
belief of Mary that Jesus was the 'Son of God' for his parents
do not understand him. But all of these incidents are important in making the final picture of Jesus and his standard.

Each one of these incidents by itself probably can be accounted for, but taken all together there is some indication
about Jesus early in life believing he was the "Son of God".

16. Eighteen years in Tazareth

Jesus did: advanced in visdom, and stature, and in favor with God and men.

Although Hary did not understand all these"things" at Jerusalem, she kept them in her heart; and probably unconsciously influenced the mind of Jesus.



Part 2

The Period of Proparation

17. The ministry of the Bantist

Lk. 3:2,2,5,6; lk. 1:4-6; Lk. 1:7-15; lk. 1:70; Lk 1:17,18;

Jesus did: nothing

esus said: nothing

John here prophesies Jesus who shall baptize with the Holy Spirit (EE1:8), also of the end in L 3: 17, 18 in the netaphor of the threshing floor. Doubtless this statement coming from one so great as John had some influence on the mind of Jesus.

18. The Baptism of Jesus

177: 1:9-11

Jesus did: "he saw" the Spirit; and a voice came out of heaven, "Thou art my beloved Son, in thee I am well pleased". Some critics feel that this passage represents the first time that Jesus is actually conscious of his mission; others s y it is just a step in a development; still others maintain it only an indication of the way he felt ever since birth. I shall leave my comment until the end of this analysis.

19. The terptation

Primitive, but unhistorical.



The Gallilean Hinistry

20. The departure into Galilee

IR. 1: 1/, 15,28,39.

Jesus did: preached the gospel of God; entered into synagogues, and cast out demons.

Jesus said: the kingdom of God (if in IIt. the "kingdom of heaven") is at hand; believe in the gospel.

Thingdom". From here on, this seems to be the one ruling purpose in his life. His ethics and his religion and his life are all measured in terms of "the kingdom of Cod".

But obviously, if that is to be my answer to the question of Jesus' absolute standard of conduct, I must search his teachings and doings for an interpretation of what he meant by it. As this analysis progresses, the various types of kingdoms will be made manifest.

21. The Rejection at N zareth

1k. 6:1-6; L4: 17-20.

Jesus did: came into own country; taught in synagogue; read the from Isaiah; (I omit the passage: "Todoy hath this scripture been fulfilled in your ears") (which, of a urse, would have strengthed my position); could be perform no mighty works because of their unbelief.

Jesus said: a prophet is not, etc.

By entering the synagogue and reading from the Old Testament, Jesus showed he did not wish to Treak with the "Old" at least yet. Klausner maintains that Jesus never did break with Judaism (See 8th Book, Ch. 2, pp.365-368, in his Jesus of Teareth), whereas Leadlam answers - probably not purposely-



ere , on

The wire of eep. 220, The Life ad Teachings of Ferus the

With regard to their unbelief' Jesus could not do his Lealings without the help of other people, or if he could, he did not.

The Hoffatt translation says: "There he could not..." ("Dr 1:5)

22. The Call of the Four

13c 1:14-20; L 5:25-9.

Jesus did: put out in a boat; preached; showed then where they could eaten a multitude of fishes; called the Four without any apparent knowledge of them prior to that meeting.

Jesus daid: "Cone..and I will make you fishers of men". Ik.1:17.

Probably Simon Peter's "Depart from me, for I am a simful man", which followed the catching of the multitude of fishes and not the speaking that Jesus did, showed Jesus that some people would be converted by 'works' and not preaching.

This calling of the Four also showed that Jesus was by no means confident that the kingdom would come immediately; for he starts out to choose his disciples which does not stop until he has many of them; first the twelve, then the sewenty.

7. 7: 70, 8,

denons; healed the rick; did great things.

d .

Jesus said: nothing.

prinarily

Jesus is very popular, because of his healings and carting out

of demans.

24. A day in Capernaum

ik. 1: 1-34; 3:11.

Jesus did: entered into synagogue; taught with authority, east out the unclean spirit; healed Simon' wife's lother and lang



esus raid: "Hold thy peace and cons out of his!" ("It 1:75). Here I shall pause for a co ment on the notivat on of Jesus' conduct. He did all the things montioned, but thy? Way did he heal the man in the synagogue? Thy did he not allow the demons to speak out that he was the Christ (See, fn., 5. 38, the Harnony.) when he was pr aching the Cospel of God ? This type of question could be applied to almost any part of the Gospees, especially Mark, and no more satis factory answer would be forthcoming. The notives in the life of Jesus just seem to be omitted. If we take another episode in his life - the setting of his face towrd Jerusalen what coused that ? We find scholars disagreeing. Hen like Reimarus, Strauss, Loisy maintaining that he went for the purpose of continuing his work; other life Veisse and Schweiter feel it was for he purpose of dying. Thet'er he went to die or continue his work is another story, (I shall leave that until let r;) at present I am showing the lack of reasons for Christ's actions in the ospels.

.

One would naturally expect, ind a discussion on the motives of Jesus in a description of his mental life. There is just such an account in Bundy's "The Psychic Health of Jesus". On page 188: "Reviewing then, this lack of moral motivation, not only for the conduct of Jesus at important juncturies in his public c reer, but for the conduct of Jesus' contempories and the other characters in Mark's gospel we can clearly see it is due to the unconnected, charter the other characters of Mark's gospel where the whole interest contents



in the continues on to analyze his journey to the North (p.185), the later his retreats for the purpose of prayer (pp.188, 190), etc.

Thus, it is fair to say that any reasons for notivations of Christ must be arrived at on subjective grounds, primarily; but that some indication of his reasons will come out in an attach on the text such as I a laking. Bacon feels that he must go even fatther back into the original than I am. He "mai tains with the aid of Paul and the Second Source (see page 76,7 for an explanation of the Second Source: in general, it is the conten nation in 11 thew and Luke, but not in I rk; "Q" is not the Second Source, but a part of it.) that he can go lehind Hark's so enhat external of Christ's ministry". (Bacon: "The Story of Jesus" . Only one more statement bout Bacon for the procent: although what he says might be true, I shall not follow him 'or two reasons. First, he uses the "fig-tree" episode to illustrate his point, but I do not consider that historical. And secondly, I have automatically ruled out the Mauline Epistles.



er y

the exceptions to this statement as they some up the text. But so far, love is one of the rules laid down by Jesus in his actions.

25. A preaching tour in Galilee

Jesus did: prayed a great thile before day; entered into synagogues and casted out demons; avoids the crowds of one town.

Jesus said: "..that I amy preach the e also; for to this end c me I forth" (30).

This is second time "esus speaks of his purpose("abo t my Father's business" in the early visit to Jerusalem, Lk.2: 41-50), this time he seems to lat the emphasis on preaching as his purpose.

Another observation that is important is the Damon and Pythias friendship that "preaching" and "casting out denons" have for each other. Each always seen to accompany the other.

26. The call of the Four

IK. 1:16- 20; L 5:1-11.

See section 22.

27. The healing of a lever

Primitive, but not historical.

20. The !

Mark 9:1-19

Jeusu did: Forgave sins, read the minds of the scribes, healed the man sich of the balsy,

Jesus said: "Son, thy sins are forgiven thee." (5). And " Arise, take up thy bed and galtinto thy house" (1). "The Son of Ma. has authority on earth to forgive sins.."

Jesus again speaks indirectly of the kingdom: "on earth" implies there is a heaven, especially where it follows the reasoning



c : e : es about blasphemying and only God being able to

It is also significent in this passage that Jerus forgave sins cause of "their" faith, not just the one to be healed. (5).

29. The Jall of Levi

Jesus aid: taught, called Levi, ate with publicans and sinners.

Jesus said: "Follow me". "I came not to call the righteous,
but the sinners".

Jesus is still looking into the future for he adds another lisciple.

The kingdom of God is to make people righteous - and Jesus came for the sinners who were to be helled.

30. The question about fasting

lk. 2: 18-22

Jesus did: nothing.

Jesus said: "Can the sons of the bridegroom fast..." " o an seweth a piece of cloth...." "And no man putteth ner wine into old wineskins..."

This first statement gives rise for disagreement. Does the bridegroom refer to Jerus or John? If Jesus, it is nother argument in favor of the kingdom of God theory. I lean toward that position in spite of Honefiore's interpretation given on page 89, "The Symontic Gaspels".

However, in the undressed cloth and new wine references there is clearly a break with the "Old". But Jesus also respects the traditional habits of fasting, for he says there will be fasting "in that day".



71. 12 - Takin on the Sollath

: lc. 2: 23-28

The Pharisees by reference to David.

Jesus said: "Did ye never read..." "The sall ath was made for

This section reveals the relationship of Jesus to the old law. He quotes it, then makes a unive sal statement or principle which trancends it. Han is more important than any law or institution. And the Son of Han (Jesus) is lord even of the s bbath.

. 37. The Withered Hand

Primitive, but not historical.

33. The fame of Jesus

116. 3: 7-18

Jesus did: attracts a great multitude, healed many, rebulted unclean spirits for recognizing him.

Jesus said: nothing.

He is called the "Son of God" by a clean spirits. He charged them not to make him known. Thy? Was it due to his modesty or to his uncertainty?

First with regard to the clarity of vision which Mark gives demons in recognizing Jesus; he does that quite consistently, as pointed out in the "Clarendon Bible", page 148,9, Saint Mark, by Blunt. If this fact is kept in mind, much apparent cloudiness will be avoided. And secondly, his attempt to keep his identity secret was due to his nature. He was humble. Thus the first explains the second.

It is significent, however, that although he warms the spirits to keep quiet, he does not deny the fact.



34. The Cloosing of the Tyelve

T:. 3:13-19a

Jesus did: he calleth unto himself whom he h nachf would, appointed twelve, gave them power to cast out denons.

Jesus said: nothing.

Jesus is still looking ahead. His motive is that of propagating the Kingdom.

35.

The Sermon on the Lount

25. The character and duties of the disciples

L 6:20-26; IR 9:50b;4:21.

Jesus did: nothing.

Jesus said: "Blessed are ye..." and "But we unto you..."
These beatitudes begin the Sermon on the Mount with the theme of blessed or happy is the man who is poor, hungry, weeps, is hated. This is "he prelude to the summary o" the wospel of "esus. As someone once said, "the religion of Jesus is the paternalistic theism of the Sermon on the Mount and the Lord's prayer". (Bacon: Story of Jesus, page 9). Running through these beatitudes is the kingdom of God: "for yours is the kingdom of God", "ye shall be filled", "laugh", "your reward is great in heaven". And here again is the "Son of Man".

Here, again, is the chance for a dual interpretation. There are the future hopes for the distressed, downtrodden, and unhappy which will come in the new age when the kingdom of God comes and rules the world. And there is the hope also of the spiritual world. Which is correct? Because



By three threads, I mean three different meanings of the rase "the kingdom of God".

The ideal set up in these beatitudes is far superior to the passage in Deut. 28:2-6, on which they are based, and also to the later translation made of them in the Acts of Paul and Thecla. Contrasting beatitudes are: from Deut.: "Blessed shall be the fruit of thy body, and the fr it of thy ground, and the fruit of thy cettle"; from the Acts of Paul and Thecla: "Blessed are they that have reserved their baptism, for they shall rest in the Tather and the Sen". At once the contrast among these three sets of beatitudes is apparent. (For a fuller discussion see pp. 211-215, Headlam; "The Life and Teachings of Jesus the C'rist").

Were these precepts given as ruler of condust for the world or only as rules of liveing to his disciples?

There is also the possibility that these beatitudes were only an"interin ethic" - to translate a phrase of Schweitzer's - which would hold only for the whort space of time before the arrival of the kingdom. And same may be said of the "Woe" section(24-26). The whole tenor is one of expectation for a change: "ye shall be hungry".



the Law

Element College College

prophets..." "Except... ye shall in no wise enter into the Dingdom of herven".

ments. Thus the search for the "absolute" least of the command-commandments. (Nore of them, later). Dut all the commandments are only a means to an end, and that and is the limpton.

Breaking them, one becomes least; obeying them, one becomes great in the limpton.

Two other deductions should be made from this pas e.e. firs, the emphasis that Jesus puls on the Law (Monfatt, not the morny, uses the capital 'L'). He does not come to destroy.

Secondly, he again spe has gainst the scribes and the Pharisees.

57. The Rightecusness of the Hingdor, and the Head ing of the Sympogram.

Int. 5:27,28,55-70; IL.9:47,45; L. 12:50,50; L1:10; 6:27-56.

Jest s said: "..give diligence to be quit of him". "Hou shalt no commit adultery, but I say undo you..." "And if thy hand cause thee to stumbe, cut it off..." "But let your speech be, Yea, Yea, Yay, May..." "Love to r enemics". "..and your reward shall be great, and ye shall be come of the Most High".

Many of these passages were said with the bringdom as the ruling motive for conduct: Eli 12:58,59 libens the "end" to going before a majistrate; repent before it is too late.

.9:47,42 speaks of the kingdom of God, of being cost into



in 6:75 puts good conduct on the recard basis. And these permeate the rist of the tracking even where they are not empressly stated.

As well as the apocalyptic elements, are the high idealism of Jesus and his break with the past. The adultery ruling, the foreswearing, the loving the power enemies, the golden rule, the practice of being merciful like the heaving father are all absolute standards. You must love everybody - even those who are your bitter enemy; and you must do note than that. You must give him operate ity to smite you a second time.

rather another interpretation, hight be that of the absoluteness of his standards. In other words, his absolute standard might be the absoluteness of many standards. For example, here is adulter. He sets up an ideal. Then he achieves to it absolutely. Then again, here is another ideal for the treatment of enemies to which he likewise achieves absolutely. If this path is followed too far, it hads into the very element in the teachings of Jesus which makes it distinctive: namely, that it is based on principle, not on rule. The Jews had their rules and resulations. Jesus cane along with a principle which underly them. Demediately, the need for rules vanishes. An analogy is in our early study of arithmatic. We learned rules for weeks. Then one



discovered a grinciple which cholisher the need for . . So it was with Jesus. Mow, of corrse, the question is "What is the principle ?" To discover that the search ust go on.

In this section 37 were three things that I have mentioned: the him dom of God or the apocalyptic elements, the high idealism of Jesus, and his break with the past. The third is still unmentioned, or rather undiscussed.

Although some of the "Ye have heard it of old time, but I say unto you" passages were considered unhistorical (It. 5:21-24,45-45), there are enough left to show how Jesus either rapidi ted or else lifted up the ancient tachings. One example will suffice: "Thru chalt not commit adultery" is found in both Exodus 20:14 and in Leut. 5:18. Jesus said: "But I say unto you, that everyone that looketh on a woman to lust after he hath committed adultary with her already in his heart" (It. 5:78).

tanton of the Jews.

It.6:1-7,14-18; L1º:70;11º-4

Sesus did: nothing

Jesus said: "Do n t your righteourness before men". "Then ye bray, say 'Our Father..." "Horeover, when ye fast..."

There again in clear statement Jesus males a "reward" the basis for conduct: "else ye have no reward with your Father etc.; and thy Father...will recompense thee; and thy Father who seeth in secret shall recompense thee; your heavenly

will also forgive you; Verily they have received their



now. Of course, this reward is referring to the comingdom. Even in the praye he left for posterity,
he says "Thy kingdom come".

For the last few sections in this analysis,

Jesus has alternated between supporting the past and

transcending it. Both these supposedly object viewpoints

can be reconciled if we notice the difference between

the spitit and the letter of the Law. Jesus does not

object to festing, for he assumes the people will. He

says to fast in the proper way. Dent (o it as the

haposrites. Be not seen of men, but only of your Father who

seeth in secret. Jesus emphasis is entirely on the spirit,

but always with at least one eye on the hingdom of heaven

where the recards will be given out by God.

39. Trusting and Serving God Alone

Lk. 12:35,54; 11:14,25; 10:12; 10:10-21.

Jesus did: nothing.

Jesus said: "give alms"; "thime eye is single; no sorven can serve two masters; be not anxious for your life; consider the lilies; yet seek ye his hingdom, and all these things will be added into you".

The nain employes is again on the kingdom; seek it and have faith imit, and all these things will be added unto you. Let your eye be single, but be sure it looks for the light (kingdom' might be substituted without changing the meaning any). Here begins the clarification of what is meany by the kingdom. Two of its uses are apparent: lay up theasures in heaven where you can dom on them



40. On Judging

Lk. 6:57-49.

Jesus did: nothing

Jesus said: "For with that n acure ye me e, it shall be measured to you again". "Can the blind of ide the blind?" "Thou hypocrite, cast out, the beam .. "

Indirectly Jesus speaks of the future d y of judgment in his "measure" staemen . It sounds very much like the apocalypticism of the day as represented by books of Oesterler (Books of the Apocrpha) and Charles (The Apocrypha and the Pseudepigrapha).

If the kingdom of fod is within you, then both the "Blind leading the blind" and "the beam in your own eye" passages are of the kingdom o' God. These two speak of the inner life, the other of reward and punishment. This latter is a definite regression from the high idealism of section 38. For in it the c is the eye for an eye philosophy.

41. On arling of God

Ik. 11:9-11,13.

Jesus did: no hing

Jesus satd: "Ask, seek, knock." "how much more shall your heavenly Fother give the Holy Spirit to them that ask him ?"



rection, it is still a part of that general instruction about how to pray. Some of the older critics believe that the Hely Spitit in Et.11:13 and the hingdom in the Lord's prayer are intrchangeable. Londefiere does not(p.940) agree with this, showing that the word "hingdom" is the nore authenticated for the Lord's prayer. But even if it is so, the id a is the same. So again the evidence is for the hingdom of God as the interretation of this passage.

One of the main elements in the arrival of the kingdom is faith. (Se comments on sections 28, 29, 41). This will be discussed at length when I talk about the predestination of Jesus' life. This feeling of prodestination, incidently, accounted for uch of the so-called dog atism in the life of the Ma ter.

42. The Colden Lule

Ik. 6:51

Jesus did: nothing

Jesus said: "And as ye would that men should do o you, do we also to them likewise."

In Natihew (unhistorical) is added to the golden rule "for this is the law and the prophets". Here we find no new statement of Jesus morelity. In fact, it does not even mention God. It brings the discussion of marality onto the human level. It is not absolute, but danges with the wishes and inclinations of human beings. I do not econsider it as inclusive nor as good as Menute a tegorical



45. On Coing Righteonsness

It. 6:48-40; It. 7:28-27.

Jesus did: nothing

Jesus said: "Strive to enter in by the narrow Goor; For there is no good tree that bringeth forth corrupt fruit; shall be likened to a wiseman who built his house upon the rock."

Between two sayingsof general exhortation to be good ("by the narrow door" and everyone hat heaveth here words of mine") is a other fundamental statement of Jesus' philosophy of life. Hale your nature good, and goodness will naturally follow. He assures that man is good, not evil. This is a principle which und rlies many rules.

Of course, in each case of orality this principle is in turn dependent on man's idea of goodness. But Jesus gave us illustrations of that too.

44. The Tonder of the multitude

111: 1:2

Jesus did: taught as having anthority; had people astonished at his teaching.

Jesus said: nothing.

There is a problem - that of Jesus, teaching is one having butho ity - he e which will be discussed under the predestination paragraph.

45. The Centurion's Servant

Dk. 7:1-10.

Jesus did: entered into Canornaum; healed the servant? Although he probably did, the test does not say so.



ot

The second so reat fait, no, not in Espael".

As in the case of many of Jerus' cures, they are done apparently because someone had faith. Ho mention is mad whether that faith is in Jesus, God, or in the kingdom.

46. The Raisin of the Widow's Son

Primitive, but not historical.

47. The Hessage from John the Buptist

Lk.7:18-05; 10:12-15;10:12,21,22; Lt.11:28; Th.4:9b,20

Jesus did: cured diseases and plagues and blindedness, and reached.

Jesus said: "Go and tell John.. the blind receive their sight.

This is he of whom it is written. The Son of Han is come eating and driving. We unto thee, Chor zin. That how didst hide these things from the wise, etc.

The Lk.16:16 section on The Cospel begins after and from the time of John" is considered unhistorical in this section, but in 129 Mr. Buckner makes it both primitive and historical. I consider it both historical and primitive as do Norte in re, Moltzman, Conybeare, and

th answer to the question "Art thou he that cometh or look we for another?" Jesus avoids giving a direct reply. Rather he turns to making cures. Then when the dessengers from John have left, he says John is more than a prophet. He continues none is greater than John, get he that is but little in the kingdom of God is greater than he". This



; of a grant that It 18:16 passage about the

or in this the the Law and the prophets are relegated to

background or else transcended. And also there is an indication as to what Jesus the ght. Although John began the gospel of the kingdom, apparently he is not in it (for he that is but little in the lingdom..) And yet there is a kingdom, then Jesus must be the one that coneth.

And still further-on the apocalyptic element in this section, Jesus refers specificly to the judgment (L. 10:14) and Hades (15).

48. The Anninting of erus.

Ik 7: 56-50

Jesus did: ate with a Pharisee, permitted the was ing of his feet by a sinner, told : par ble, and **r** bulled his fost.

Jesus said: the par ble of the cebtors; "Thy faith has saved thee, go in perce".

Jesus takes unto himself he power of forgiving sins. He forgives on a basis of faith, rather than gifts for he was eating at the Pharisee's home. He also prizes truth corethan politeness, for he rebules his host.

49. A preaching bout, women accom anying

Ik.8:1-7

... 9

Jesus did: preached the kingd m of God.

Jesus said: nothing.

Again, the kingd m of God sums up his whole hes-



. . . e c cesting out d mons by Teolesbub

Jesus did: caused meemle to think him crazy; c at out a demon; told a parable;

Josus said& "Now can Satan cast o t Satan ?" "Bet no one can enter into the house of a strong man". "but thospever shall blashheme sgainst the holy Spirit.." "For by thy words shalt thou be justified."

Again Jesus cast out a denom. But odge? No reason is given. Not only he e, but in many places. (See Schweitzer: Quest for the Mistorical Jesus, p. : Z1) And in Ik. 11:20 Jesus says that carting of t denoms by the finger of God was aquivalent to bringing the Mingdom of God upon them. Thus every act of his seems to tie into the general conception of the him Com.

Montefiore in commenting on the etern 1 guilt of those who blasphone the Holy Spirit" (Vol.1,p.11",110) says that he disagrees with the teaching of Jesus, as do nost people, then he does on to justify he position of etern l'interpret ded as he sees fit. In the use of the word Meternal" is the suggestion of the kingdom. It. 19: 37 again refers to the judgment.

Jesus descends from his mediatal of high noral idealism when he says "that every idle word" that new utter will be clayed to their account. Here he is submitting his norality to the hingdom. It do lineous too



Jesus did: nothing

Jesus said: "For thosopter will do The fill of God.."

Jesus makes even the tics of love, home, and kinghip subject to the will of God, which is the Mingdom.

Parables by the Sea (E'-65)

59. The Soils

175. 4:9

Jesus (id: tought by the soca.

Jesus said: the earthle of the sower.

He cobegin a series of parables on the kingdom, have all of which on any different interpretations. In this particular one Schweitzer feels the invertent clanar is the sower, the of course is Josus (p.58%, White west for the Mictorical Jesus). Although I agree with his general interpretation of these parables, this particular one puts the emphasis on the hingdom, and not on the sower. There is must my and a miracle, but the Imageom continues.

57. The reason for the artles

III. 4:10-1°; III.10:25,24.

Jesus did: nothing

Jerus said: nothing.

I am ruling out both these sections from the historical words of Jerus for various reasons. Even Mr. Buckner makes Mr. 10:07,74 unhistorical in section 10°.



It rrupts the main line of thought. If as by no means alone in taking this stand for Loisy, Mennies, are Montelli reconsider it an interpolation, or at least a condexy. (See p.12°,1°3, Vol.1, The Symoptic Cos als.) By way of contrast, look at section 55 on the "Use of Parables".

"For there is nothing hid ett". This certainly does not suggest the select few who alone can 'ear the winds of the MingCom. Schweitzer rakes alto other too much of this vers (4:25) when he snatches it from the context and plays with it the way he does on page 756, (The Tuest for the Mistorical Jesus).

54. The explanation of the Parable of the Sails

116. 4: 17-00

Jesus did: emplains a parable

Jesus said: "The sower soweth the word". "and bear fruit thirtyfold, sixtyfold, and a bundr df ld".

Recause cen are different, the losged will be received differently. -ut no matter what happens the word will continue to grow and increase. Jesus has unlimited faith in the growth of the kingdom.

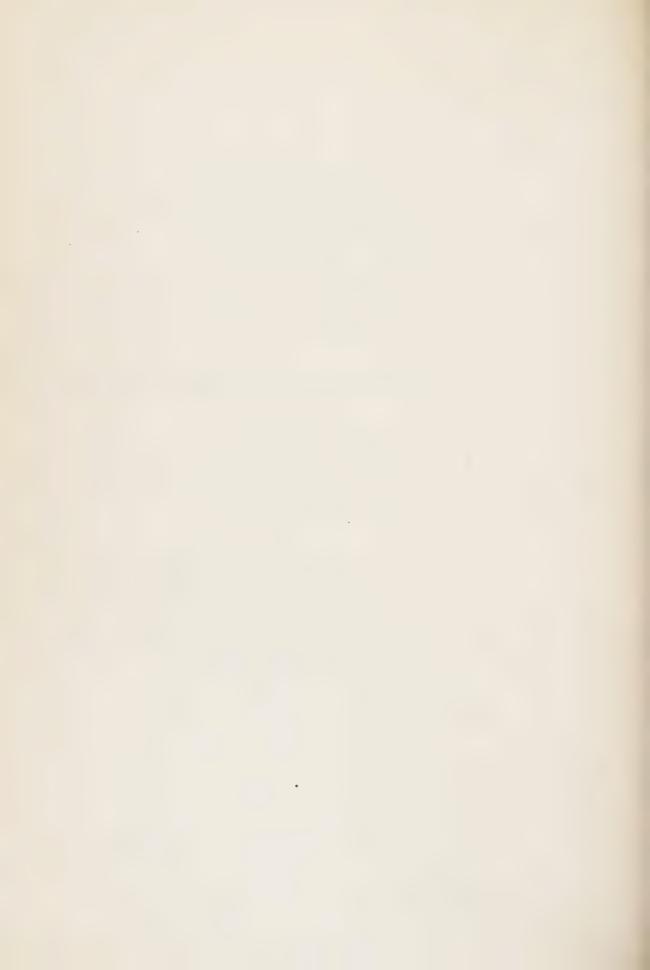
55. The Tares

nt. 13:24-7

Jesus did: nothing

Jesus said: "the kinrdom of heaven is like wato.."

This idea of the kingdom is not the spiritual men inward growth matiomedother places. For here ther is an end with the good separated from the bad. Whether or



- 5

not the flourist of the control of the little of the control of th

57. The seed growing of itself

1 . 4:26-29

Jesus did: nothing

Jesus said: "So is the kingdom of God .. "

"Because the harvest is come" suggests the end again.
But here the element of spiritual growth in he human
heart might also be classed as one of the ideas of the
ligdom, but the main emphasis is on the harvest. This is
similar to the apocalyptic ideas of Jesus'days.

58. The mustard Seed

Mc.4:30-32; Lt. 13: 20,21.

Jesus did: nothing

Jesus said: "The Kingdom of God... like a mus ard seed".

Here the entire evidence is in favor of the internal spiritual growth of the kingdon.

59. The Leaven

Ik. 13:20,21.

Jesus did: nothing

Jesus said: "Whereunto shall I liken.. leaven."

No spocalypticism in this parable. Spiritual growth is the important thing.

60. Jesus' custom of specking in parables

IR. 4:33.

Jesus did: spoke i parables.

Jesus said: nothing



Justs did: nothing.

Jesus said: "Fe that soweth the good seed is the Son of Han"

This parable make s the hingdom of God a definitely apocalyptic happening with the Son of Man, the kingdom, the devil, the Tarvest, the angels, the burning, the furnace of fire, weeping and wailing of teeth. The only poophole is through the "sons of the kingdom" and the "out of this kingdom". There two phrses imply that the kingdom is already in progress in the world now, but it is more than just in the hearts of men. Then after the separation, the ruler is not the messianic king, but the Father.

messianic tradition for that has been done many times. I did it once in a paper for New testament lest year, but for a complete survey turn to any of the standerd commentaries, Schweitzer, Montefiore, Wendt (The teaching of Jesus, Vol. 1 and 2), Bacon, Headlam, etc., etc. By comparing the ideas of Jesus with the current messianic hopes, a clearer indication of what I mean by spocalyptic will be for theoring.

6%. The hid on treasure

11t. 13:44

Jesus did: nothing

Jesus & dd: "Like a hid en t a ure.."



. The Pearl of Great Price

13: 45,46.

Jesus did: nothing

Jesus said: "like a pearl of great price .. "

Similar to section 6%.

.

Jesus did: nothing

Jerus said: "like a net cast into the sa.."

Here again apocalypticism creeps linto the kingdom. It is definitely the end that is important. The elements are there: all brought together for judgment, good and bad separated, the angest, the furnace of fire, the weeping and gnashing of teeth.

65. The understanding and use of the parables IIt. 15:51-53.

Jesus did: nothing

Jesus said: "who bringeth forth out of his tr asures things new and old".

whatever this section means is difficult, but I believe it refers to the Law and the new Gospel. Both are in heaven, but the Gospel transcends the Law.

IR. 4: 35-41.

Jesus did: crossed lake in beat, rebulled the wind, hade the sea calm, astonished the dissiples, wondered at their lack of faith.

Jesus said: Peace be still". " ave he mo pet 'aith?"



everyday matter of fact happening. No reason except the fear of the disciples. No particular moral significance.

67. The Gerasene demoniac

Primitive, but not historical.

68. Jairus' daughter

Jesus did: felt the loss of power when woman with a issue of blood touched him; awoke the maiden; charged them to tell no man.

Jesus sa'd: "Who touched by garmonts?" "Thy faith has made thee whole". "The child is not dead but sleereth." "Arise".

Faith again causes the cure. No active participation on the part of Jesus, only he laith of the woman healed the issue of blood. Sim larly, when Jesus spoke to Jairus, he said, "Ferr not, only believe". Whether Jesus really healed the daughter or not, can't be said. Jesus at least told the others she was sleeping.

69. The rejection at -azareth

Jesus did: cometh into his own country, entored the cynagogue, read from Is iah, offended the people, no mighty works.

Jesus said: "Today has this scripture been fulfilled in your ears" "A prophet is not without honor savelin his own country."

Jesus read from the 61st chapter of Isaiah that "The spirit of the Lord is upon me..."; then he states that the scripture is fulfilled in him. A little lated he calls himself a prophet. This is just another element



in the soul mic hope which Jesus has been referring to throughout his minis ry. The peo le of his hone town certailly knew what he meant for they rejected him. They had so little faith he could perform there no mighty works. This incident also shows that faith is essential.

The Mission of the Twelve (70-76)

70. The sending forth f the Anestles

Ik. 6:6b,7,34; 3:16-19a.

Jesus did: send forth the twelve two by two, surmaned some of them.

Jesus said: nothing.

The phrase the gave them authority over unclean spirits" is undistorical.

71. Instructions for the "urney

Mt. 10:5-8; Mt. 6:8-11; Lk. 10:5,6,1°.

Jesus did: gave advice or rather instructions. He said do this and do that, p'er e do this or that.

Jesus said: "..go rath r to the lost sleep of the ho so of Isr el" ",ake nothing for your jo rney" Peace be to this house".

much of an apocalyptic nature. Schweitzer's interprotation of this section and all the others dealing with the mission of the twelve seems very plausible. I shall mention only a few details here, but for a fuller description see pp.356-370, Quest for the Historic'l Jesus. He puts the rejection at Mazareth alongside of this mission, stating that Jesus is expecting the Parousia. He traces the roots of Jesus'



would be k into the eschatology of Foel and de Syriac

How, Jesus sends out the twelve to preach the coming kingdom. The Parousia is not far off. The humility and suffering are a necdessary part of the "Mnd#. (p.364). This represents a part of the predestination in the life of Jesus (p.369).

"Jesus' purpose is to set in notion the eschatological development of history, to let loose the final woes, the confusion and the strife, from whic' shall issue the Parousia, and so to introduce the supra-mundame phase of the eschatological drama". (p.369).

When an example and of the text, Soweitzer's opinion seems correct. For Jesus says, go only to the lost house of Israel, preahing the kingdom is here, taking nothing for your journey, never mind if you are not received in any city for it will not be tolerable in the day of judgment."

72. Persecution Producted

17k. 13:9,11-13; Ht. 10:23; Lk.10:3

Jesus did: noth ing

Jesus said: " shall ye be beaten"; " and brother shall deliver up brother to death"; " flee into the next".

above, here follows more apocalyptic predictions: For no apparent reason brother shall deliver brothler to death, and children up against parents, and there shall be porsecution.



Only endure to the end and you'll be saved. Christ seems to be completely carried away with the apocalyptic notion.

73. Courage and Faith

LE. 6:40; 19:2,5-9.

Jesus did: nothing.

Jesus said: "Fear not" and "confess me bef re men".

Throughout this whole section runs emphasis on the "End". In spite of all the suffering and sorrow, have no fear. Do not be afraid of them that hill the body, but rather he who has power to east you into hell fire.

Unless you confess me now, shortly I shall not confess you before the angels of God. Here again is the bolief in anocalypticism so strong that it becomes predestination.

74. On taking up one's cross

Jesus did: no hing

Jesus said: "I came to brin division" "Thosoever does not bear his cross.."

other allegiance but to the kingdom. Jesus came to bring division. These are his words. Hence they can apply only to the Parousia in which was to be strife and division, division also of your family and everything. Unless you do, you cannot be his disciple.

75. On rewards

Ht. 10:41; Ht. 9:41; Ht.10:16.

Jesus did: nothing

Jesus said: "shall receive a righteous man's reward". "in no



this in the table

and Luke use the-eye-for-an-eye-philosophy, whi a Mark suggests a softening in the stern attitude shown in the last few sections. "For whosoever shall give you a sup of water to drink hacayse ye are Christes,.." Loisy, Bacon, and Montefiore all make this a later addition. Montefiore and Loisy (see p. 226ff, Vol.1, Synoptic Cospels) and Dacon (see p. 134, Pocon: The Beginnings of Cospel Story) express my opinion rather than Mr. Buckner.

76. The departure of Jesus and the Disciples

Jesus did: com anded disciples, then preached and taught. Jesus said: nothing.

And so the disciples go ou' telling men to repent.

77. The death of John the Bentist

Fistoric 1 and primitive, but not related to the problem.

78. The feeding of the five thousand

Primitive, but not hist ric 1

79. The walking on the sea

Tk.6:51-56.

Jesus did: (this does not include his walking on the water). calmed wind, is touched by many the were made whole. Jesus said: nothing.

Adds nothing to the solution of problem.



. . . . ting with Unwashen Hands

17. 7:1-23; "t.15: 12-14a; Ik. 6:39.

Jesus did: goutes an Isaiah pastage, of lended the Pharisces, astonished at disciples lack offund retanding.

Jesus said: "Full well do ye reject the commandments of God".
"but the things which proceed out of a man.." "Can the bind lead heblind?"

Mere Jesus is concerned with the Enner life of man. Only those things which proceed out of the mar con possibly defile him. For his stradard of confust Jesus quotes both Isaiah and Moses. Tan has goodness and wickedness inside him.

As in man cases before, esus mentions the Law and the prophets (Moses and Isaiah) only to transcend their code of morality. He adopts a principle for rules.

81. The Syrophoenician Toman

IR. 7:24-30; Lt. 15:28-25.

Jesus did: tried to hide unsuccessfully, drove demon out.

Jesus said: "I was not sent but to the lost sheep of the house of Israel". "For this s ting or thy way".

Jesus breaks with what he believes to be his job. For he heaks a Gentile. In spite of his predectination he does what seems best at the movent. Only a short time before, when sending out the twelve, he told them explicitly to go only to Irrael. The cure is a ured by faith againg.

82. The Feeding of the Four thou sni

Primitive, but not historical.



82. The return to the Sea of Galilee

1k. 7:31-37

Jesus did: healed one ho was deaf and charged him to tell no man.

Jesus said: "Rethinned"

Another cure with the help of heaven this time (and looking up to heaven) precepted Jesus ' desire to have no man know of it.

84. Demanding a sign from heaven

17:.0:11-01;-0:.11:::- :

Jesus did: refuses a sign, and rebuled the multitude.

Jesus said: "Ye hypocrites..know not how to interpret this time?" "There shall be no sign be given". "Do ye not yet understand?"

Again the apocalyptic element enters into Jesus' teaching. He is anxious to have the kingdom come, but he feels that people should recognize it. Already signs have been given, but no one r ad them.

There are also trac s of a kingdom of god within the human heart in this section. The reference to the leaven suggests that.

85. The Blind Man of Bethsaida

primitive, but unhistorical

86. Peter's Confession

IR.8:27-29.

Jesus did: nothing

Jesus said:"Who do men say that I am?"



Although Josus does not dony he's the Corist, neither does he admit it. For does he change them not to tell anybody. I am inclined to agree with Seveitzer (pp.180-185, The Hystery of the Kingdom of God) in his opinion although I rule out the transfiguration and the confirmation of Jesus that he is the Messiah. Jesus has been vascillating between a belief in the early prophecies that If ry told him and his own skepticism. It is natural for anyone to wonder if he is the Messiah. But in Jesus there is definite and positive feeling in one place; then he tells people not to mention the things he's done. But now at Caesarea Phillippi, he is the Messiah. He is the one to reveal the kingdom of God.

87. Jesus foretells his death

Primitive, but unhistorical. Except for a short passage, Ik. 9:34-37.

Jeess did: nothing

Jesus said: "For what should a man give in exchange for his life ?"

Again Jesus puts little value on this
life when the gospel is concerned. (The word gospel implies
"of the kingdom of God"). The sentiment about mosing one's
life contradicts what he says in section 74 about hating
one's life. (Compare: the verse quoted above and 4k.14:26
"If any man come unto me and hateth... yea, and his own life
also.")

28. The Transfiguration
Primitive, but unhistorical



79. 'e 11:11

Jesus did: rebuke? disciples, healed boy, explained his method.

Jesus said: "O fithles generation". "Come out of him"

"This kind come out by nothing, save by prayer."

Faith is the suling metive again. The father says:"I believe, help thou my unbelief". And Jesus cures his son.

90. Jesus again foretells his death

Primitive, but unhistorical

91. The temple tax

Prinitive, but unhistorical

92.

Discourse on I'u itity

99. Who is greatest ?

Mr. 9:33-37

Jesus did: saw through the minds of disciples.

Jesus said: "If any man world be first, he shall be last of

height with the stress on humility, childlikeness, etc.

Dut it is also to be noticed that the disciples might be referring to the coming kingdom. (See Montefiore: The Synoptic Cospels, Vol.1, p.224.) And in the parallet passes, Jesus mentions the kingdom of God specifically.

93. The man casting out demons

TOC. 9:39-41.

Jesus did: nothing



Jugato 5 in: 100 11 11 ...

The reward is offered for him who will do something in Christ's name. The reward is heaven, suggestive of apocalypticism with its judgment and just reward.

94. On offenses

77k 9:49-50.

Jesus did: nothing.

Jerus said: "It were better... a huge millstone...andcast into the sea." "If the eye couse thee to stumble, cast

Decidely apocalyptic with the hell, the unquench—which is even able fire, the worn dieth not, the punishment which is even worse than having a millstone around your neck to be cast into the sca. Underlying the 42nd verse is the philosophy of the secredness of personality, but even that is limited in its scope. For these little ones must believe on me. This section, primarily, is a case of doing good to avoid the future punishment.

95 The ninety and nine

Ik. 15:4-7

Jesus did: nothing

Jesus said: "Rejoice with me, for I have found my sheep which was lost".

the idea of repentance and the joy in heaven.



70. Lo 6 E - 213 L 1 E

- J p _ 0 - 1

Jesus did: nothing

Jesus said: "let him be until thee as the Contile and the publican".

This last statement implies a dropping of a high moral standard set up in the beatitudes. First of all, the Jews were told to av id and shun the Gentiles and the publicans (Contrast this with the choice of one of Jesus' disciples and the Syrophoenician episode). And secondly, the absolute standard of lave your enemies does not hold in this case. (Contrast this standard with the one in section 98 where Jesus says "until seventy times seven".)

97. Binding and loosing

Primitive, but unhis orical

98. On forgiveness

At. 18:31-35;11k.11:35

Jesus did: nothing

Jesus said: "I say not unto thee, until seven times.." "So shall my heavenly father do unto you..."

Again the kingdom of heaven is likened unto a certain king. The eye-for-an-eye-philosophy again predominates. For unless you forgive your brother, the heavenly Father will not firhive you. One of the main interpretatation of Jesus' teachings might be "Love and Command" Ye are my friends if ye do the things I command you. I command you to love. If you do, I will love you. If you do not, you must take the consequences. This phase



of Type I' whing will be discussed later.

This parable about the kingdo: shows the love of the father, but also the final rechoning when the sinn reshall be dakiver due to the torner ors.

Part 4

The Teresh Hinistry

99. The departure from Galilee

IR. 10:1: IR. 9: 51-56.

Jeans did: set his face toward Jerusalem; ref sed to call fire down from heaven on the village that would not receive

Jesus said: nothing.

Jesus is not the r vengeful person he sounded like in some of the a ocaluptic passa es.

100. Answers to three disciples

Ik. 9:57-69.

Jesus did: nothing except continue on the way.

Jesus said: "Leave the dead... but go thou and publish abroad the kingdom of God." "No man having put his hand to the pl w..."

The kingdom is the most important thing in the universe, even more than a home, the dead, etc. And once starting out, never turn back.



101. Mission of the foventy

Ik.16:1-16; 12c.6:8,9,11;

Jesus did: sent out the Seventy.

Jesus said: "Marvest is plenteons.." "as lambs in the midgt of wolves.." "Woe unto thee..." "Thou shalt be brought down to Mades".

of God, taking mothing with them. They were goin, as sheet into a world that would not probably listen. Yet the harvest is ready. These suggest an interim ethic, an end so n to come (Buckmer orits "the k ingdom of God is come nigh"), with woes for Chorazin and Bethsaids in the day of judgment. And "Capernaum shall be brought down to Hades".

This section sounds strangely like the sending fort' of the Twelve, but it is not the sime. Even if it is somehwat like it, Loisy (p.928) says Luke is following Mark somewhat, but depends on another source (Q). This makes the apocalyptic evidence doubly strong.

137. The return of the Seventy

Primitive, but not historical.

103. The good Samaritan

13k.1º:29-31; Lk. 10: 25-26, 28-37.

Jesus did: Jesus answers lawyer.

Jesus said: "thou shalt love 'he Lord.." "A certain man...?"

Love is the cent al theme. Accepting the "One God" idea from the Old Testament, Jesus tells how to love God. For the second command and he again turns to the



the old Law with a new me ing. Love even the ay the despised Samaritan did.

Jesus commands "Go, and do thou likewise" for them to love. Love and a command go hand in hand.

104. Visit to Hartha and Hary

Lh. 10:38-42.

Jesus did: called at Hartha's house.

Jesus sadd: "but one thin is n dful".

Jesus here seems to go against some of his earlier tachings by belittling the service Hartha did.

Service is no the most important thing. The word of the kingdom is much wore i portant.

105. Concerning Proper

TM.11:1-13

Jesus did:

Jesus said:

and the second

See sections 78 and (1 for a discussion of these

10.

The Discourse against the Pharisees (106-110).

Mr. 5:22-27,30; Th. 11:34-27.

See section 50 for comment.

Ik.11:27 (the only additional verse' shows Jesus putting a word of praise for himself to the glory of God.

107. The sign of Jonah

Primitive, but u historical.



The inner light

Jesus did: nothing

Jesussaid: "If therefore thy whole body ... "

This is a general exhortation to have an intito gratet life, but have it intergrated around agodness.

109. The rebule of the Pharisees

Ik.11:57-42,44; 13:12:58,59.

Jesus did: ate with a Pharises without the cor lonial washing, then rebulted his host.

Jesus said: "Ye foolish oner.." "But wee unto you.."

ence in the future. The wees will come at the judgment. So while Jesus is hoping for more imphasis on the spirit and less on the etter, he is also pread in about the kingdon. Justice must have its way.

110. The rebulte of the Scribes

IR.11:45-54.

Jesus did: incur the weath of the scribes.

Jesus Said: ""he unto you.." "it shall be remired of this generation".

Jesus accuses the largers against the inequalof burden and threatens them with the judgment. He also
threatens them with it immediately, that is, within this
generation. The kingdom is coming soon.

and Tatchfulness and Tatchfulness 111-117

1.1. Concerning fearing and the sking God

Lb.19:9-8; Idt.8:15,38; 3:98,99;15:11 (See sec.84,87,50)

Jesus did (only 'he Lh. passage): nothing

Jesus s id: mothing. (See 75).

112 The Rich Tool

Jesus did: nothing

Jesus said: "This night is thy soul required of thee."

Ar old earthly things, think and action the kingdom.

IK.12:22-34 (See acc.39).

In this section the Digdom prodomates as a ruling factor in conduct. In interim other is suggested.

114. Concerning watchfulness

Omitted.

115. The fait ful steward.

La: 12:41-46.

Jesus did: nothing.

Jesus said: "the lord of that servent shell come ina day..."

Soon, coming of the master who, supposedly, is The Son of Man. This judge shall scourge the unfaithful the day of judgment. Definitely possly to.

116. Corcerning fire and division

Primitive, but unbistorical



117. Interpretation the kires

1. 12:54-59 (See sec. 37,84)

Apocaly tic in nature with its EyeTphilosophy, its judgment.

118. The Galileans slain by Pilate

4k. 17:1-9.

Jesus did: nothing

Jesus said: "except ye repent".

All will perish unless we repent. Like the Galileans, the eighteen in Siloam, like the Sig tree, is the day of judgment. The kingdom is coming, repent.

119. The ronant ealed on the subbath.

Jesus (id: taoug't in synagogue on sabbath, healed woman, put ruler of synagogue to shane, caused multitude to re-

Jesus a id: "Woman, thou art loosed from thise i firmity".

Here again Jesus transcends the ancient rules of the Sabbath. He gives no reason for the he ling except his nature of kindness.

130. Parables of the Lington

IJr.4:30-37. (Sec sec.58)

The kingdom is like a mustard seed.

121. The Questin whether few are saved

Lk. 13:22-30. (See s c. 43,45)

Buckmer makes 28,29 historical in this section,



Although the kingdom will become large like is the mustard seed, yet it difficult to enter. The master will rise up and shut the door - and you will weep and gnash your teeth. And they shall come from all ever the earth and sit in the kingdom. His idea of the kingdom as enlarged to include more than the last sheep of the house of Israel. This is in line with the apocalyptic ideas of the final wars, then reconciliation of all apples into the kingdom.

192. Reply to the warning against Derod Primitive, but not historical.

125. Discourse at the table of a chief Planisee

Jesus did: ate at a Pharisee's bons, healed on the c blath, spoke the marriage fleast parable, spoke the supper parable. Jesus soid: "Is it lawful to heal on the sabbath?" "For everyone that exalteth hims lf..." "For I say unto you, that none of these men that were bidden shill taste of my supper."

Jesus broke the s bbath rules ignin. In Lin 10:10'do this for the glory you will receive' seems questionable ethics. Do things for the poor so you will have recompense to the resurrection. Again the emphasis is on the reward received in the judgment. Jesus



In the new training

124. Discourse on counting the cost

Ik.14:24-25 (See sec.74).

Jesus did:notling

Jesus said: "..and hateth not his father and nother.."
"..renounce all that he bath.."

Apocalypticism again is the kommote. Absolute allegiance to the kingdom, nothing c n int rfere. The cost of the lingdom is great, but the cost of loosing it is greater. Jesus demands absolute obedience.

Parables of Crace

125. The lost sheep

₩k. 5:1-7.

Jesus did: received and atte with sinners.

Jesus said: "the e shall be more oy in 'eaven over one sinner that repenteth.."

This parable may be called apocalymtic because of the emphasis on repentance and the r ference to heaven.

126. The lost coin

Ik.15:8-10

Jesus did:nothing

Jesus soid: the parable

Againg the evidence shows repentence and the engels of God which suggest an eschatological teaching, but as definitely as others.

127. The lost son



197. The Lost Son

Jesus did: nothing

Jesus said: "for this thy brother was dead, and is alive rgain".

continues the theme of the last two parables centuring on the Father's love for his children. His son repent d - and so he is happy.

Parables of Warning

128. The Unjust Steward

Ik. 16:1-13

Jesus did: nothing

Jesus said: "No man can serve tw masters".

præemium on cleverness. There is much debate as to its meaning, but I feel it tries to convey the idea that money can be used forthe use of God and his kingdom even though obtained unrighteously. If it does not mean this, then Jesus slipped again in his high moral stand.

129. Concerning the Lar and the Tingdom

Jesus did? nothing

Jesus said: "The law and the prophets were until "ohn.."
"than for one title of the law to fall". "..commitethadultery".

Here is Jesus' own statement of a division between the Law and the gospee. It becan with John and is



rial' continuing. Notice that the gospel is, not the Mingdom itself. But Jesus also states that the Law will never fall, not exen one title of it. Why the supposedly contradictory viewpoints? Evidently, as I have shown, Jesus felt he was the flowering of the Law, not opposing it.

Jesus sets up an ideal standard of arriage in this Lukan narrative above this "except" clouse in Natt-

Primitive, but unhistorical.

171. Concerning Forgivoness and Faith

Mr.0:42; Mr.17:1,3-5,7-10.

Jesus did: nothing

Jesus said: "It is impossible but that occ sions of stumbling should come..." "thou shalt forgive him".

Evil is a reality in the world. Jesus says it is going to come, but woe to the one who causes it.

As in the case of the kingdom, repentence is the important thing; so in the case of an offending brother, repentence warrants forgiveness. Figh norality.

Againg the love and com and interpretation seems to hold best of all. There is a stern necessity behind the teachings of Jesus. Obedience is essential. Then God will also love the obedient.

179. The Ten Lope.s

Primitive, but unhistorical



1.3. The coming of the Ringdon

rimitive, but unhistorical except for the two verses already mentioned in section 87. ICC.8:35.

If you lose your life for the sale of the gospel, you'll save it.

134. The Pharisee and the Publican

Lk. 18:9-14

Jesus did: nothing

Jesus said: "Two men went up to pray.." *but he that hu bleth hims if shall be exalted".

Another peak of high morality that Jesus reached. Humility is the Reynote. "God, be thou merciful to me a sinuer".

155. Concerning Divorce

Jesus did: nothi g

Jesus said: "let no man put asundar".

Jesus justifies the compromise Moses made in allowing a writ of divorcement by the hardness of their hearts, but Jesus sets up an absolute standard.

136. Blessing Little Children

12: 10:13-16

Jesus did: becomes indigmant that disciples should drive little children away, blessed them.

Jesus said: "for to such belongeth the kingdom of heaven".

Jesus shows his reprect for personality

in this act of his. But even in talking of the children



To the control of the kingdom. Childlilicness becomes

.. otiterion to enter the kingdom.

137. The Rich Young Lan

Jesus did: nothing

Jesus said: "None is good, save one, even God." "One thing thou lackest." than for a rich man to ent r the kingdom of heaven." "for the gospel's sile, but he shall receive."

In this episode in the life of Jesus, he is pulled between toy notives, those of love and truth. First he loves the man; then tells him to go sell all that he has. Jesus'standard (truth) overcomes his love. Over and above the so-called commandments of the Gld Te t ment, Jesus says "One thing the lackest". He again transcends the old law.

judgment on yearle. Inturing heaven is difficult for a rich man. This suggests the Fulan influence in that he had a bias against riches in general, as did Jesus. Then he roes on to say that a rich man can enter with the help of God. Once more(v rses 29,30) Jesus calls for absolute allegiance. Heave everything for the gospels sake, and you will get your reward not only now, but in the world to come. This is definitely eschatological.



... vineyard and the husbandnon

I sus did: nothing

Jesus said: "The kingdom is like unto ... a ho scholder.."

"and go thy way; it is my will to give unto this last, even
as unto thee.."

Somebody once intempreted Jesus' sayings by the words "Now and Then". Things are a cortain way now, but then they shall be different. Each event in the future will be different than it is now. The last (those who have r nowneed the things of this world) will then be first, that is when the kingdom comes.

Similarly this marable shows that the Mingdom admits those who have grace, not works. In other words entrance into the Mingdom does not dipend with a particular length of time, but someone may recent at the list onent and be admitted.

179. The prediction of the emcifixion Primitive, but not historical.

1/0. The ambition of Imes and John

120. 10: 75-45

Jesus did: nothing

Jesus s.id: "but to sit on my right band....for them for hom it bath been prepared."

Eschatology ent rs into this discussion also. Jesus says that the persecutions (the cup I drink, the baptism I receive) will be open to both Jares and John,



ests two apocalyptic elements: first, the largest the Perousia (the throne, the judgment, the pomp, the servants, the administrators), and secondly, the prodestination of the "Ind". There has been some force working in the life of Jesus over which he has little control, and in the kingdom he, too, can decide everything. The sugreme being will delegat epowers to him as in the apocalyptic notions of the other Jewish lit ature, but also the Supreme Being will reserve some of them for himself.

Jesus (gain apeals of the humility necessary for greatness in the kings m.

141. Bartimacus Werled.

12. 10:46-5?. (This section is questionable as to its historicity; but even if it were, it would not add much to the solution of the problem except to strengthen the faith necessary for the cures if Jesus.)

14°. Zacc'aeus the Publican

Jesus Gid: spoke, ate with, and converted Zachkleus.

Jesus said: "For the Son of Man care to seek and that which was lost."

Lulio tales delight in showing how Anchaeus became interested in the poer.

Jesus still has 'he lost shoep of the 'ouse of Israel in mind ("Son o' Abraham"). This is reminiscent of the predostination notive in his life. He was sent for



The state of the s

** ** ** * **

Josus did: told this parable because them believed the kingdom near. (Evidently they were slowly beginning to understand his nessage.)

Jesus s id; "A cortain n bloman went into a far country.."

parable by wontefiore (p.1050ff., Vol.?, "Synostic Gospels) it is definitely spocalyptic in nature. Jesus came to this earth, went back, asked of each his talents, then let those who were truly Christian rule with him in glory. Then comes the slaughter of his enemies even before is very eyes.

Part 5

Passion Teek

14. De Triumphal Drivy

Primitive, but whistorical

145. The Carsing of the Fig -rec

Prinitive, but unhistorical

146. The cleansing of the Temple

Ma. 11:15-19

Jesus did: ent ered temple, cast out money changes, aroused chief priests andscribes, astonished themultitud.

Jesus said: "Is it not written, "It house..."

Jesus appeals to Old Testement for his



is that and the other woe, but now he does something.

Fis motive is righteous indignation which can be traced to his love for God.

147. The Lesson of the Withered Fig Tree

Printitive, but unhis' ric l

148. Jesus' authority challenged

11:07-23

Jesus did: walked in temple, refused to tell where his authority came from.

Jesus said: "Feither tell I you by what authority Ico these things."

Parables of Marning (1/9-151)

Primitive, but unhistorical

150. The Vineyard and the Thebandnen

Primitive, but unhistorical

151. The Marriage Peast

126. 22:1-10.

Jesus did:nothing

Jesus said: "the hingdom of heaven is likened unto a certain

Jesus is shelling of the kingfom into which the regular invited grests will not be admitted, but the outcasts, the lewly will be the welco e visitors. Asain, eschatology.



. 15 ions by the Jewish Ruleus (188-150)

1.5. _ 1 Tribut to Caesa

17:12:13-17

Jesus did: outwits t'e Pharisees.

Jesus said: "Why make ye trial of me ?" "Render unto

Caesar the thingsthat Caesar's ... "

153. The Question about 'he Resurrection

Jesus did: nothing

Jesus said: "Is not this the cause that ye err .. ? ?

Jesus bases his answer on the scriptures. The does not broak with the Old Testament, but accepts the dead rising, which is definitely eschatological.

154. The question about the C cat Commandment

Jesus didl nothing

Jesus said: "Thou shalt love the Lord..." " and thy neighbor as thyself.." "Thou art not far from the kingdom of Cod".

(showing he does not disagree with it), then progresses beyond it into the Gelden-Rule Great Commandment and the second one also. Now because these are the very essence of the ki gdom, and because the scribe answered disrectly, when Jesus sign Thomart not far..", he is speaking of an event not a state of grace. The man already linew about loving God and man, hence Jesus' statment means the kingdom will be coming soon. The 'love and command'



: rpretataion applies to this sotion also.

155. Jesus' Questi on ab nt the Son of Marvid

Primitive, but not Wistorical

Demunciation of the Scribes and Pharisees (156-158)

156. Ostentation

ICk. 10:38-40; 9:35b. (See sec. 98).

Jesus did:

Jesus soid:

157. Various Sins

Ih. 11:42,39-41,44,47,48;49-51; Ih.Z:7b. (See sec.110,17,1'9).

Jesus did:

Jesus said:

158. The Lament over Jerusalen

Omitted. (In sec. 12° primitive, but unhistorical)

159. The Widow's Mite

170. 19:41-44

Jesus did: watches multitude in the treasury.

Jesus said: "This poor widow cast in more than all they.."

Discourse on the Last Things (160-160)

160. The Prediction of the Destruction of the Tomple

Primitive, but u historical

161. The Creat Tribulation

Prinitive, but unhistorical

162. The Abomination of Deco'ation

Prinitive, but unhistorcal.

163. Concerning the Coming of the Son of

Primitive, but unhistorical

164. The Four that No man kneeth

indication, in the contraction of the contraction o

the "End". The him dom is coming soon.

165, Concernic Faithfulness

Lk. 21:34-36; 12:40-46. (See sec. 115)

Again Jesus tells then to watch for the Son of Han is coming. Tarns them to escape "all these things which will come to pass", which are the wars, desolations, and detruction accompanying the Provsia.

166. The Parablesof the Ten Virgins

Primitive, but unhistorical

167. Parable of the Calents

Mt. 25:15-30. (See s c. 143, 1°1).

Jesus Cid:

Jesus said:

account to warrant repeating what was said in some .

The idea is the same as in the Luban account, only the money is substitued for the cities s a reward.

168. Concerning the J agment of the Son of wan Primitive, but unhistoric 1

169. Jesus Lodges on the Mount of Olives
[R.11:19 (See sec. 146)



of the Chief Friests

.

Jesus did: nothing

Jesus s id: not inc

171. The innointing of Jesus

Ik. 14:3-9. (This passage is questionable)

Jesus did: ateat home of a leper, permitt of the annointing, praised the woman.

Jesus said: "but me ye have not always". "She has annointed my body.."

suggests the "end". Thether "esus had the annointing.

for his burial or for the mesotance kingship is diffi

to tell, but that does not alter the expected event.

Jesus was to leave them for a while. The hingdom's

co ing. "The ever the gospel will be preached" sounds

as if some time was to classe before the kingdom. It did,

and hence this phrase is a later addiction.

172. The Plot of Judes and the Rolers

13: 14:10

Jesus did: nothing

Jesus said: nothing

173. The tat Summer

IR. 14:17-31. (This passage is questionable)

Although this section is questionable and not too much dependence can be placed upon it, it easts a shadow before it. Tesus specificly refers to the drinking of the fruit of the vine in the kingdom. There



the raising up of Jesus, the suiting of the she herd and the sheep), but the must be dismissed like all the apocalyptic sections that were primitive, but not historical.

174. The Agony in Gethsemano

13t. 14:39-49. (Only the settin, is historical)

This section too must be massed over without any discussion.

175. The betraval and arrest

Jesus said: "but this is done that the script ures might be fulfilled".

This statement of Jesus reveals the fact that he believed himself still being driven to fulfill the prophesy. He is the Messiah who has been expected. In this way he again shows he is not bre-king with the past.

"I am" to the High Triest's question "Art thou the Christ, the Son of the Blessed?", but he acted that way even if he id not say it. The next few words cetainly are eschatological in their intent: "and ye shall see the Son of Man sitting at the right hand of Power, and coming with clouds of he yen".



I.W. The Trial before Pilate

11. 15:1-5 are the only suthentic verses. 12. 15:6-20; III. 25:4-16 are questionable.

Jesus did: nothing

Jegue s. id: "Tho sayest".

Jesus seems totally indifferent to what is going on around him, he knows his duby and is following it to the very letter.

178. The Crucifixion

IR. 15:91-41. Only the outline is historic 1.

Jesus goes to his death, vindicating the words of the conturion, "Truly this man was the Son of God." Thether or not the last quetation from Psalms was an expression of discouragement or triumph is difficult tasy. But I believe that Jesus' faith in his Father remained firm to the end. That quetation is really just the beginning (Psalm 22:1) of a ps lm which closes with the prais s of Jehovek. And Jesus knew that.

179. The Burial of Jesus

Ik.15:49-47 (Only the outline is historical)

This resideal with that he did or said so it offers no help to the problem.

180. The Watch at the Sepulchro

Pri itive, but not historic 1



The Resurrection Marratives

181. The Resurrection Morning

Primitive, but unhistorical

182. The Roport of the Watch

Primitive, but unhistorical

183. The Yall to Ennaus

Primitive, but wehistorical

184. The Appearance in Jewusalom, Thoras Deing Absort

Primitive, but a historical

185. The Appear noe to the Eleven in Colilee

Primitive, but onlistor cal

486. The Timal Appea nee and the Accomsion

Primitime, but a historical



e to a second total



Cha ter Z

Various "Heye" Attempted

analysis of the historical and primitive parts of the Symmetric Gospels. Several themes stand out much more prominently than others, but the "Kingdom of Tod" predominates all the sections most of all. In this chapter I shall attend to prove this contention by using several of the "keys" which will unlock some of the sayings and acts of Jesus, but not all of them. In the Introduction I asked the question: "Is there any ruling motive or key to Jesus?". This chapter paves the way for the answer in the next one.

An Barlier Stuly

started of the the Cospet of Hark with the divisions made by Burton and "illengaby in their "A 5" out Intro-duction to the Cospels" pp.43-46. This scheme when finished did not solve the problem. So instead of using the six by four cards wain, I put my next study on large sheets of p per. This time I used all the gospels, putting my results in table form.

And so now before me on my desh is that paper covered with columns of figures. Last column represents some idea in the gospels and each number represents some reference to that idea. The columns are



.. ' with words and phrases like Wese: divinity, Son

casting out demons, the worthwhileness of personality, prayer, high id alien, a sword, to preach, for the glory of God, faith, truth, love, contrasts, interim ethic, but ility, predestination, modesty, etc. As I read through the gospels and came to one of these ideas, I would jet down the number of the section in which it was found. In this way I attempted to check my impressions of the "keys" in Jesus' life.

The numerical facts bore out my impression, namely that the himpdom of God surpassed all of them in number of times repeated. Let me continue the examination.

The "Did" Passages in the Symoptics

Jesus said and did many things in lifetime. Which are the more important? Shall I depend on what he did for an answer to the problem? Or hall I depend on what he said? What he said is more important than what he did. This fact is borne out by a chart & made.

The third time I went through the Harmony I made a list in parallel columns of the things that he said and did, balancing them section by section. He said much more than he did. The things are more - ficent than the things he did.

Here follows a list of the things he did in the



rte at le end homse.

ment to the temple at twelve grew, waxed strong

rebuked the unclean spinits cured diseases, plagues, and blindness taucht avoke Jairus' daughter entered the synagogue sent forth the twelve ave instructions c Ined the wind quotes from the O.T., offended the Parisees healed one who was deaf f fused a sign, rebuled the writitude rebuked the disciplse, ealed the boy, explained his we show saw through the minds of his disciples set his face toward Jerusalen sent out the siventy called at "arra's home taught in the synagohue, healed on Sabbath, received and abe wit' sincers bless d little children spoke, ate, converted Laccheeus astonished the miltitude aroused the chief priests and scribes did not probibit crucufixion refused to r weal source of his authority watered multitude in treasury



evident that few of these events will conflict with other cach, (as was suggested as a possibility in the Intro-duction). Tost of his deeds narrow fown to the healings, (the Syrophoenician one contradicts the command he gave his disciples about going only to the "lost sheep of the house of Israel"; nore of this one later), the rebules, the refutations, his conversations, his neals, his breaks with the past, and his "onissions".

understanding of his morality. By obsiders I mean the things he did not do, or that he did not provent from happening, as the emcifixion, the trials, the calling of fire down from heaven, etc. Some of these demand special attention, others can be discussed with the assertion that they are only expressions of the prodestimation element in his life, but I shall do nothing more than to call at ention to the problem here. For further discussion, see Chapter 5.

Like wise further discussion of the things Jesus did will be postponed to Chapter 1 as there seems no immediate conflict among the list above. Now to try several of the "keys".

The Tamily

If the family is used for a bey to a dorlosus, it seems to work in the cajority of c see.



it into the family idea. Even the eschatological assages can be included except the punishment, the week, the slay-ings, the judgment, the separation, etc. These cause the family to be ruled out. Although the finity will take care of God's elect, the importance, it is not broad enough.

Love

Jesus says "one your enerties", "lov God", "love your neighbor". Love seems to be the com on factor in his life, but examine any of the warmings! and see if love prodominates. The sine objections to the family likewise rule out love. Consider his talk with the rich young man. At first Jesus loves him, then he commands him to do something which makes him burn sorroufully away.

Furthermore, many of Jisus! ethics de and on remard, not on love (See sections, 55,56,50,74, 109,110,etc); or examine the stern morality found in his teachings (See sections 40.70-74,107,etc), and you will see may love will not be the key.

closely allied to love, but more a stract is the truth. Section 27 shows the absolute ideal set up for enemies, adultery. In section 48 Yesus profers the



'er illustrations of where truth is the stenderd. But truth connot emplain the "Interimethik" (to be discussed later), nor the discrepancies between teaching and ractice in the contraction.

The Abnormalities of Jeaus

analyzing the "heys" to Josus' life, but something sho lobe said about the abnormal interpretations which began with Strays and have followed ever since. The rejority of them have attached the paramotor tendencies in "edus."

"The Psychic Health of Jerus". S'rauss called Josus a fanatic, but onitted the apocaluptic element (p.7). Reman claimed Jesus passed through noral degeneration; by usin miracles, he surrendered his idealism (p.9). You wantmann: "Then, as he say death appraiching... His belief in his messialiship was only a fanatical fiction" (p.14). Soury: "The cross saved Jesus from comple a industry" (p. 20). Washburn: "the faith of a diseased mind" (p.97). Foltman: "aconstant transition from eastacy to compromise (p.54). Rasmussen (p.64), Mirsch (p.20) and Binet-Single (p.104) all considered Jesus paranoide. The last cays: "The one precept that dominated all a hers was the duty of admiring bin... Of his sixty-three precents, only eleven are new and ten center in him. (p.104).



All these vario r attem us to catalogue

,

The redefination interpretation that Schweitzer uses throughout his book takes care of most of he paramoiac trends in Jesus.

Respect for Personality

Similar to the family of God idea, this characteristic of his teachings applies to those within the kingdom, not his without. Jesus respects all personalities (his mission grows from "the lost sheep of Israel" to the world), before the Parousia. He tries to save them all, but his belief in the infinite worth-whileness of personality (see rections 31,27,94,103,119, 136,) ends with the judgment.

Su dry Interpretations

I have already mentioned in Chapter 2, The Analysis of the Cospels, the question of predestination, love and command, the system of rewards, the paternal their of the serven on the mount and the Lord's prayer.

All of these keys, plus the ones just mentioned in detail, are n t broad enough in their scope for the truest interpretations of Jesus. Only one will do it, the kingdom of Feaven.



The Ilan Contention

I contend that the morality of Jecus as revealed in the Synoptics can best be understood from the viewpoint of the kingdom of God. I also believe, as the next chapter will show, that the kingdom was coming soon with most of the apocalyptic account ements. The eschatological elements were present in Jesus' thought and influenced what he said and did, in fact, they were the one prodominating factor.

would be: then Jesus has no help for the world touday in its search for moral stability. I do not agree to that inference as my more elaborate reasons will show in both Chapters 5 and 6. But briefly, I maintain that Jesus' whole life had its roots in aschatology. His acts and teachings start from the premise of a kingdom of God which was coming soon. But, I also maintain that his morality has slowched off the unit portant echatological elements and still stands today as the ebst guide for our morality. Just as music began in the bellings of the tom-tom and transcended it, so with the mo rality of Jesus.







Chapter 4

The Mingdon of God

In this chapte I shall attempt to show what Jesus meant by the kingdom of God. Four steps will be necessary to accomplish this. They are: first, the general acceptance of the term kingdom; and a few definitions; secondly, the refutations of a few attempts to disprove the apocalyptic element in the teachings of Jesus, plus the positive assertions in these same statements which are supposed to prove the opposite; thirdly, the few apparent exceptions to the hingdom interpretation explained; and lastly, the more definite internal proof from the geopels record itself.

General Acceptance of the Mingdon

Mo matter how much scholars differ on the question of eachatology, they all agree that the "Mingdon of God" is used many, many times by Jesus in his teachings. If we accept Terry's statement about the use of heaven and God' (col. 1, p. 518, Masting's Dictionary of the Bible), it matters not which one is used. They are interchangeable. The kingdon of God is found thirteen times in Mark, thirty four in Luke, and forty eight in -atthew, with a total of ninety-five (Gilbert on p.95°, Dict. of Christ andth Gaspols.) Thus there can be no question bout its large use.



that the Son of God, the Messiah, the Son of Pavid, the Ming of Israel, the Coming One, and the Molm One of God all mean the same thing, but that Son of Man is Jesus' own peculiar phrase (p.185.). It is a more official term than Son of God which is messionic, but also ethical. (p.188). He also disagrees with Termy in the use of heaven, stating that Jesus probably used the kingdom of heaven (see p.935, Dict of Christ and the Gospels). I agree with wilbort in this regard.

The Regutations

on speaking about the eachatology in Jesus' teaching. He sums up the ideas of Jesus into the "Tule of Cod", which means to do "righter sness" as shown in the Sermon on the Mount. In principle, I agree; but when he makes several exceptions, such as, the parables of the Tares, the Drag Met, the Laborers in the Vineyard, one of the Beatitudes, then all of the hell and Gehemna passages (which he admits is aplace after death), and rules them out of the consideration for no good reason, then he makes a big mistake.

And in addition, he not only makes the above exceptions, (see p.933 in the Dict. of Christ and the Mospels), but he completely onits and reference at all to the Parousia, the resurrection, and the judgment. These elements can hardly be interpreted by an inner, spiritual world.



A supporter for the cause of eschatology is

Fakin in his "Getting Acquainted with the New Testament".

He felt that the disciples misunderstood Jesus (p.64), but

Jesus went ahead nevertheless. He felt that he would return

as described in Mark 13. "Jesus shared certain apocalyp
tic expectations about the manuer of its coming".(p.360).

Eakin also believed that Jesus prophesied about his own

resurrection and death (p.373). Because of these prophesies

and of his d pendence on Mark 13, his work must be discounted
as a final basis for our opinion.

Jones in the "New Lestament in the Twentieth Century" lines up the arguments on both sides of the question, then twies to reflute the eschatological support. He begins by setting up the pure eschatological conclusions: Jesus is completely governed by this idea; he is predestined to end this order of the world and to establish the kingdom; he never rose above this opinion (I disagree with this); hence, his ethics are an "Interinsethil" - to b rrow a word of Schweitzer. (p.102).

In the next twenty pages he outlines three sets of arguments, about the pro-eschatology, about the anti-eschatology, and about the anti-interim ethic idea. His first one I shall omit because it is like most of the other arguments (Messiah ship, power and glory, John, impendapersecutions, nearness of judgment, production before Caiaphas).



Then he begins to argue against the eschatological clements in the kingdom, he starts out with two scripture passages (130.3:24,27: the kingdom divided against itself; and the strong armed man). But both these passages can be interpreted the opposite way. His next argument is about the "inmardness of the him don", based on the Ik. 10:21-23 passage. Not only does this passage not fill his claim, but it is also unhis orical (see sec. 102). Hent, he says the kingdom is already here, with the answer to the Baptist 's the foundation for it. Re (in sec. 47 and you will see Jesus does not say that the kingdom is here. His last point is that some of the prophecies (he does no claim all of them) have been fulfilled: such as the natural hatred between relations, his own family's unbelief, judgment alrea y working out. These could all be answered if space permitted, but they ar unliportant as arguments. For these after all were only to the signs of the coming.

Jones next a thine of arguments was directed against the interim ethic on four grounds: it does violence to the noral teachings of our Lord, (this only continental); that the kingdom was already present (argument above); that the ethical and eschatological teachings are a parate in the Gospels (not a good argument, but contrast it with Schweitzer's analysis of the Serm n on the Mount, 1 st part of ch. 19, "The Quest"); and 1 stly that the history of the Church disproves the idea(another weak point. Look at the teachings of Jesus from the viewpoint of Jesus, not of two



Jesus' ethics, which I con't deny, but it coes not disprove the interim ethic.)

T.R.Glover (The Influence of Christ) uses questions and a reason squings the appealyptic interpretation of Jesus(pp.5-7), but when this same weapon is turned toward the other side it shows just a great wealmesses. He supposes - to use only one of his arguments - that the writers of Jesus' words put their own ideas into the month of Jesus. Now that question could very easily be reversed without proving a thing.

Gosples) the considers Jesus is coming soon and that he was send by God. About this point, he says: "No todown scholar will deny, I trust, that Jesus Minself and his discisples, including the Aprette Paul, shared this persuasion" (p.6). Similarly, Eders' ein felt that Jesus was the Messiah for in his acount of the baptism(p.45, Jesus the Christ) there is no question in his rind about the Messiahship. Malden considered that Jesus considered himself fulfilling scripture (and that meant, the Messiah) and that Jesus never swerved from that point even at his dath.(pp.101-187! Problems of the Mew Testament Today").

Still another advocate of the cachatological interpretation is the author of the Encyc. Biblica article, "Eschatology", pp.483-487. Without an analysis of the six



r sent, he passes onto the three main stages of the apocalyptic happenings. There steps in the hingdon's arrival are the Parousia, the Day of Judgment, and the Resurrection. All of these he backs up with sample scripture evidence, na ing no less than twenty-six references. But in order that no doubt will remain, I shall take the six quotations which he felt procented the kingdom as present, but which he did not pay much attention to in his discussion: ther are 10.6:35;7:15;11:12;12:20; 21:51; In.17:21. Caking then in order: 1). "But seek ye first his kingdom ... This means to send it by seting righteously in this ago. 2). Whiter we im by the nar ou gate .. This refers to the gate of heaven as emplained in the analysis in chapter 2, sec.43. 3). "The law and The prophe's were until John .. " Dy transforing this passage to its parallel column in Luke which is he primitive cource, Jesus is talking about the "gospel of the hingdon" and not just the him dor. 4). When is the lingdom of fod come upon you". This is the only pashage tha off ers any difficulty, but in the light of all the others it is not very important. It might be referring to the inhediacy of the kingdom. 5). This passage is not higherical. 6). Likewise this pastage is ullistoric 1.

Shaller maxtlews clinches the noter of the eschafological interpretations of Jesus. In his "The Hestianic Topo of the Herr Destauent" he gives the reven elements in the Phhrisaic idea of the "End" and shows how



the present is evil and it is Jesus' job to east the prince of evil into hell; the future is the lingen, it will come suddenly; the judgment with Jesus as judge; the resurrection; Jesus is the Messiah; the Mingdon is only flow the Jews). Of these the last is the one Jesus repudiated. (pp.70-74). There is not time to quate the descriptions of the Mingdon on pages 32 and 33, but I shall just nontion one nore statement of Matthew's: 'After thus ementions the Sayings of Jesus concerning his relation to the Mingdon, it is is possible to reach any other conclusion than that he was a nvinced that he was the Christ and that he was to inargurate the kingdon he foretold, and the influence of which he was already bringing to bear upon men'(p.107).

A New Exceptions Explained

It is far easier to deal with the exaceptions that to try to build up a complete case for eschatology as I shall attempt in the next section of this chapter. But already the majority of the unruly examples have been mentioned and answered in the preceding section under "Refutations". The unity of the gospels will be aparent if some of the screthumbs are healed.

analysis (Chapter 2) there are only two statements about the kingdom that really offer difficulty. They are the parables of the mustard seed and the leaven. For if the lingdom is to come cataclysmichy, then how can it some



- - 7 -- :

Somebody once said that each parable had only one correct lesson. If that is so, then these will give no trouble. Schweitz r joins wi h his explanation of the leaven and the mustard seed that of the sower. He then proceeds to show how i portant the idea of the harvest is in the mind and thinking of Jesus (p.354, The Quest). He even states that the time of harvest tire would make the end of this present age and begin the kingdom. Granting the place that the harvest plays in the mind of Jerus, how about the leaven? Schweitzer the maintains that the common element in all of these parables is the mystery of the Mingdom. He stresses very much the mirroulous in the apreading of the hingdon. It comes about by divine, not homan help. The important element them is not the time, but the ow. Thus there parabl s distrocar as objections to the eschabological interpretations.

At no other places in the Analysis are there con rary opinions about the P rousia, the two ages, the judgment, the resurgection, and the Messiah.

Scriptural Proof

From all of the above study, it must be obvious that Jesus made the bingdom central in his teaching. It is also obvious that the bingdom was coming soon and that he was the messiah who would usher in the new age. But if the last chapter has not been enough, I suggest that for



to the kingdon and the comments written after each section. But because sometimes disconnected discussions like the one in chapter 2, are difficult to follow, I shall here present a very brief, but comprehensive picture of the "End", which Josus talked about.

parts: the Perousia, the Judgment, and the Resurrection.

The Parousia is coming in the future: "The Lington cone" (L. 11:3); "that many shall cone...and sit down with Abraham, and Issae, and Jacob in the Lingdon of heaven"(17.0:11); (for In account set sec.121); "Messed is he that shall eat bread in the Lingdon of Leaven"(17.0:11); (for In account set sec.121); "Messed is he that shall eat bread in the Lingdon (IM.14:15); include all the parables on the unempector coming and the hervest: the Teres (IM.12:14-50), the Drig Fot (IM.18:17-50), the vineward (Mt.2:1-13), the Merriage Peast (IM.22:1-12), the Malents (IM. 25:14-40). The farousia is coming in the future, but just when no man house. (Consider the parables merriage allow). The Son of Man will be coming in all his cherro(Ma.10:27). He will will also come within this generation (Mt.10:27).

The Judgment was to be a very important item in the Parousia. The parables of the Takes, the Drag Met, etc, illustrate how the god will be a parated from the bad. "And shall cart then into the furnace of fire"(115.15:47). "to go into hell, into the unquenchable fire"(121.9:45). Jesus will be the Judge who will east out



future bliss for the poor, lowl, needs etc., and the facture derivation for the rich, the prind, and the masters. (See the Teatitudes and parts of the Servion on the Morat). Then, too, there are the passages dealing on offenses (12.9:43-50) which warms people to be good otherwise boy will have all the tortures of hell. I one are other illustrations dealing with the judgment and the large part it played in the hingdor, but there is not time nor room to include them.

The most prection gave to the elect eternal line, even though they come from the four corners of the globe (RM.15:29). They shall have element life (LM.10:35). Not only will the elet receive et rhal hap inear, but those who blasphone the help spirit (II.5:39) will also goilty of an eternal sin. The iched have no part in the resurrection, being east out. Those who have done the will of God become some of the resurrection. They do not die, bit become equal to to the angels. Her can they die any here. (II.19:24-27).

I feel that by this time the reader has found out my idea of the kingdom is portrayed by Jesus. With this background of the eschatological interpretation of the gospels, let us now examine its ethical contents for the solution - if possible - of the original problem.



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Chapter 5.

The Absolute in the "Interinsed ik"

Purpose

through the life and teachings of Josus for the "absolute standard" in his thics or morality. I have shown the facts of his life pointing to the kingdom of God interpretation. But now the more difficult job of showing the ethical and woral meating of the kingdom lies ahead. By ethical and noral, I mean, the definition given in the Introduction.

I want it also understood that in this chapter I am not trying to derive f om 'he teachings of Jesus an absolute standard of morality for this day and age. I am merely pointing out the morality of Jesus as he understood it, especially in the light of the eschatological applications mentioned above.

The morality of Jesus is so well known that I shall not attempt to reproduce all the teachings in the Gospels. I shall deal only in general terms with it under the headings of the inner life, personal ethics, man to man, man to God, and with a summary at the end.



The Inner Life

Sincerity of motive and singleness of purpose in life were what Jesus said of the inner life. Whet your eye be single". In other words, see only the hingdom. Consecrate your whole being to its attainment. Hever mind the world, but lay up for your selves treasure in h aven. Emphasize the spititual.

Although the outer manifestations of the in er world re important, put your main attention on prayer. Section 41 illustrates that point. Ask, seek, and knock. You will receive what you want. (Ekr.11:9-11, 12). In the prayer he left to postsrity, he said to pray, "Thy kingdom come". (Etr.11:2) Closely allied to his advice about prayer was the giving of alms. Do it in secret. (Etr.6:4), and thy Fether who seeth in secret will recompense thee.

running all Eurough Jesus' preaching was the inner life, but it is also found in the things he did. Jesus prayed ruch. (I have before me an analysis of the times Jesus prayed, how long he prayed, there he prayed, what he prayed, etc. In this analysis I made, I found over thirty references which shows how predominant prayer was in the life of Jesus). Jesus' praying naturally leads into a discussion on the Father, but that will be done later. (See a ction labelled "Man to God").



Chapter 2. He is not interested in the ceremonialism of the Daw at all. He does not however, destroy it but fulfills it. As headlan says (p.219, "The Life and Teachings of Jesus"), Jesus extracts the spiritual elements from the Old Testement without abrogating the original. Thus, it is easy to see how important was the inner life for Jesus; in fact, it was so i nortant that it overshadowed all other considerations.

And the only way to attain complete spiritual peace and ononess with the Father (admission to the kingdom) was to repent. "Repent ye, for the kingdom of heaven is at hand" (12.1:15) began his reaching and it remained his theme to the very end. Sometizer interprets all of Jesus' ethics in the one phrase "Repertence in expectation of the hingdom" (p.05, The Tystery of the kingdom of God) which implies a moral renewal. (He makes the word "repentence have a much norse positive meaning than usual in his definition of it on page 94). Unless you do repent, you can in no wise enter the kingdom. Only those who have had this moral change can enter in the marrow rate.

Hence, it is fair to say that proper (the inner life) is apart of the "Interimsethik" and is in accord with my interpretation of the king on of heaven.



Personal Ethics

The remonal thics of Jacus are well known the duty of self sacrifice, the love of God and man,
self-abnegation, humility, poverty, - can all be best
understood through the interim ethic. Thich has been made
of the ascetic element in Jesus' teachings. Decause the
Parowsia was coming answers the question. "This same
conviction (about the end) explains the extremist ascetic
ethical system of Jesus (p. 405, Jesus of Pazareth by
Illeusner).

The instructions given to the Seventy illustrates how people were to act. Murry, hurry, and preach repentence to the people. The end will soon be here. The kingdom is at hand. Dever and about the things of this world. There is no need for instructions in sexual matters for the world will soon end; nor to they need to ching about the state (p.21%, Toffatt: The Approach to the New Lestament). Align yourself with the kingdom and all will be well.

this: repent, and assume humility, be willing to serve, incur persecution, and you will receive the hi gdom.

Han to Han

The second is like unto it "Thou shalt love thy neighbor as thyself" (Id:. 17:31). (See sec. 103).



Tesus stressed service. Preach, heal, and teach. Do
things for other pedople. "And as ye would that men should
do to you, do ye also to then likewise" (Ik.6:51). "The sabbath was made for nan"(Ik.2:28) "Love your enemies" (Ik.
6:27). "And if the brother in against the ..."(It.18:
15-17). There are many other sayings of Jesus which
illustrate the same point, but the heynote of his service
cayings lies in his discourse on h mility.

on the way to Capernaum the disciples start disputing among themselves as to who shall be the gratest. Jesus reading their minds, tells them "If any man would be "irst, he shall be last offall, and servant of all." And continuing with the same oint, illustrating his statement with a little child, "Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein".

(Sec. 22).

Thus his pman to man ethic" depends also on the kingdom. Re ent for the kingdom is at hand. Unless you mend your ways and become humble, and serve your fellowman, you will in no wise enter into the kingdom.

I an to God

In answer to the cuestion, "That shall I do to inherit eternal life?", Jesus quotes the Old Test-ament and then tells him: "The first is, Hear, O Israel;



Live our God, the Lord is one: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (12:.12: 29,30). Consecrate yourself to God and to doing his will; then and only then will you be admitted into the hingdom.

Jesus' whole life was dominated by his allegience to the Fatherhood of God. "..That I may preach there also; for to this end came I forth" (12:.1:28). "For yours is the hingdom of God" (12:.6:20). "De merciful, even as your Father is merciful" (12:.6:36). "Our Father who art.." (12:.11:2). "I thank thee, O F ther,... that the didst hide.." (12:.10:21). "that your Father also who is in heaven may forgive you your trepasses" (12:.11:25). All of Luke 12:23-34 shows the Father's care for his children.

Someone said that all of Jesus' teaching was about "The Rule of God". That is true, but it is only another way of speaking about the kingdon.

although God is love, he is love only up to the beginning of the kingdom. After that, to those who have done his will (repented), he is still love; but to those who have not done his will, he will make out punishment by casting them into the fires of hell. So the only sensible thing to do is repent.

Those who repent are thus destined for the kingdom. Schweitzer feels that repentance is part of the predestination preached by Jesus. Only by virtue of being beek, poor in spirit, etc., - and not because they



"The Mistorical (uest"). And he likewise removes the thought that the reward is really a rewrd after all because it is relieved against a background of predestination. I can not accept his first interpretation of predestination, but there is some predestination in his teaching.

The prodestination in his teaching deals with his idea of God. God has a way of life for ran to follow. It is man's duty to follow the will o' God. But he must first choose to follow that will; he must repent. Thus, the idea of free will creeps into the Gospels. But once having made the decision, then man must submit himself without any reserve to the will of God. It will be much better for him if he does this, for he will be one of the elect at the day of judgment. Again, there is the idea of love and command.

Suntery

they either at empt to eliminate the eschatology or to sublimate it into his ethics. But neither is correct. Instead of trying to interpret the eschatology by the ethics, reverse the process and interpret the ethics by the eschatology. That is what I have been doing in certain specific areas of his ethics. Now to examine them as a whole.

In the gospel of the langdon of God, there is only one absolute: "Repent". (I a using this word in



help to make it clearer: "seek the kingdon"; "To the line of my Father"; "do the things I command you"; "love the Lord thy God" and the second is like unto it "love thy neighbor".

If in the search for the absolute, I look for an individual rule which will work infallibly and give instructions for each individual act, I am doomed for failure. For by its very nature an absolute must be universal; not particularistic. But if I seek for an absolute which will be universal, which will depend for its intempretation impon the individual conscience, I find it in Jesus. It is "Report".

"Report". And your inner life will become single in its purpose. You will find the will of God.

"Repent". And you will become like your Father in heaven. You will be made perfect in your personal life.

"Repent". And you will love your neighbor.
For that is the will of Cod.

"Repent". And y u will love your Father, for that too is his will.

"Repent". And you will be admitted into



this means here than just the negative quality the is ascribed to it today, but it also means a positive regengration of the spirit. It is an othical absolute which Jesus sets up to his disciples. It no longer is a set of rules, but is now a principle. The absolute has done away with the need of rules. It now becomes positive instead of negative. It demands an absolutenes of allegionce to the ethical absolute. It supersedes all trivialities and becomes the pearl of great price which is worth all that anyone has.

So, to conclude with the absolute: "Repent with the expectation of the Hingdon".



C ...



Conclusion

At the end of Charter S under "The Hain Contontion", I stated that the natural info ence from the postion just taken above is that Jesus has no help for the world today in its search for moral guidance. For, some argue, if Jerus lived, preached, and dded, with the one idea of the innediate coming of the hingfor, then his preaching was for that sort of a world. And if for that sort of a world, he has nothing to offer today where the illusion about the coming in the clouds of glory has been dispersed. I admit that Jesus preache only with the "Interin" in mind, in fact I maintain it. But I also minutain that Jesus has much to a y to the world of today as to how it shall live its life.

Resping in mind the attitude of Schweitzer toward the ethics of Jesus, consider this statement: "service is the fundamental law in the int rine hie" (p.76, To lightery of the Hingdom of Cod). The idea of service has not been outworn through the ages.

Hor has the neces ity of suffering for oness ideal. Nor has the love of God. For has the personal norality of love, but lity, proper, etc., which Jeaus emphasized. He preached a conditional ethic, but it beca e a universal ethic.

Remove the one element in his teaching that



needs today. The call for r pentonse is noticed

Tor him, ethics was to be climated

with a divine event, but for us it has become an end in
itself. And so taday, his teachings are just as potent—
and much more so - than they were two thousand he rs ago.

Personal Conclusion

This dissecting - at least, something does. And I am almost rady with Judas to cry "Give me back my Josus".

Tor somehow this sort of an analysis hales he feel like battle war the general who won a war and lost a hala. On like the man who billed the golden goose. Or like the girl trying to find out what a meater was, unravelled the wlole of it.

It is not con le e.

is greater than its parts all put logether. The e is a paradox greater than I can fathom. It must be just Jesus himself. That is He? The is He? I shall answer and close with the words of Schweitzer: (p./01, The Misterical Jesus): "He comes to us as Oneumlmoun, without a mame, as of old, by the labelide, He come to those who later him not. He speaks to us the same word: "Follow thou me!" and sets us to the tasks which he has to fulfill for our time. He commands. And to those who obey him, whether they be wise



', Timpelf in the toils, the

shall learn in their our experience Who He is".







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